

ESOTERIC EXTENSION OF TAROT TO DEVELOP SUPERSENSORY POWERS

LESSON 50

Transcriptions from Ann Davies' Class Lectures

The next to the last Tarot Key is #20, Judgement. This Key usually evokes, in people who see it for the first time, the idea of the judgment day that we have from orthodoxy--eternal rewards and blessings for what orthodoxy holds to be virtue and eternal punishment and retribution for what it holds to be sin. This Key does not, however, express that meaning. Its title is not "the last Judgment," but "Judgement."

Qabalistically, Key 20 has assigned to it the idea of realization and decision. Judgment, as expressed here, means exactly what judgment is: evaluation. Some of us are capable of excellent evaluation. Some are not. All think ourselves good at evaluation. All think if others would use our judgment, things would go more smoothly. Often we feel that if God would take us into His confidence and receive the values of our experience, the world would be much better off. On the whole, we have a tendency to feel that our judgment is such that even the Lord of the Universe should have more respect for it. However, as all occult aspirants know, true judgment, the ability to truly evaluate, depends on the ability to be aware of the full picture. This Key represents fourth dimensional consciousness. You will want to keep that in mind throughout this lesson.

The Hebrew letter assigned to Key 20 is Shin, which means "fang" or "tooth." Like "judgment" these words bring unpleasant connotations to most minds. When people are angry, they show their fangs, especially if their teeth are sharp. There are the fangs of animals, the fang of the serpent. Here the allusion is to the serpent. Keep in mind that Jesus said, "Be ye wise as serpents," and that our Eastern brothers call the Kundalini energy the serpent power. This is the basic libido, the driving energy of the universe, which, on the physical plane, expresses itself in and through the sexual drive. Through proper direction of this drive we develop all the different levels of consciousness on the more subtle planes.

Fang relates the Key to the idea of the serpent of wisdom. Those of us who have been raised in the Western culture have certain reactions to the word "serpent." We think in terms of the myth of the serpent who tempted Eve and the trouble that ensued. We should remember that the full concept of serpent energy is related to the power which opens and balances the chakras, and that the awakening of the chakras is necessary for attaining a perfected personality, fourth dimensional consciousness, mystical experience, and higher superconscious awareness.

The fang associated with this Key has also to do with the ability to assimilate experience. We use teeth to chew and swallow; they help us to assimilate. Until we have assimilated any experience, it is not ours. Until we have assimilated various kinds of knowledge, we cannot utilize such knowledge with judgment. Thus judgment is the use of proper assimilation on all levels in all fields.

The physical vehicle or form is itself an instrument in and through which consciousness experiences a specialized aspect of itself. In the same way that we use a magnifying glass or microscope to see the beautiful details of a snowflake, to see the designs that are astonishing in their beauty, so, in a sense, form can be thought of as God's microscope, God's way of seeing or experiencing certain specialized types of form, of

experiencing certain kinds of emotion. This can be done only in and through instruments that have sensory awareness, the kind of consciousness that remains concentrated on the level of the specific. If you look through the same microscope at a snow bank, you will not see the geometric forms of the individual snowflakes.

The limitation of consciousness in order to experience certain emotions and relationships in and through form is the way in which centers of consciousness grow and expand. It is by going over the details of something that you soon know the whole thing. In a sense we could say that we, as evolving individualities, are going over the details of manifestation. Ultimately, we shall have experienced the whole, and then we shall have to evaluate the details. The ability to evaluate the details properly depends upon the ability to digest and to assimilate (the fang and the tooth) and upon the ability to make decisions; the ability to realize the significance of whatever it is that is involved in growth and life and form. Only as we have these abilities are we liberated from the limitations that are involved with form. The limitation that evaluates life in terms of form only, instead of seeing form as only one aspect of consciousness, is the way in which consciousness expresses only a part of itself.

Before we can arrive at the supersensory experiences that give us the fourth dimensional awareness, we must have assimilated the significance of the principles, expressed by the Tarot Keys, involved with that which has gone before. It is an unfolding process. Before you have a full blown rose, each petal must unfold. We are all evolving portions of life and consciousness. Here in Key 20, we see an awareness symbolically represented which we wish to achieve, the awareness of knowing ourselves as immortal.

Notice that the three human figures rise from coffins. This Key was assigned originally to a missing planet provisionally called Vulcan, the blacksmith of the Gods. Shin, one of the mother letters stands for the Root of Fire, as Aleph is the Root of Air and Mem the Root of Water. To Aleph was eventually assigned Uranus, the planet named for the airy heavens. To Mem was assigned Neptune, the planet named for the sea God. It is interesting to note that in neither of these cases was the name now used, the one originally proposed. The appropriate name nevertheless found expression. When the last planet was discovered astronomers named it "Pluto." This was an intelligent choice, because Pluto is King of the Underworld who presides over the judges of the dead, who rules the dark and hidden places. Pluto is a co-ruler with Mars, in the sign of Scorpio.

Key 13, assigned to Scorpio shows you a skeleton. It is named "death" and Scorpio rules the reproductive function, the hidden force of Kundalini amongst other things. That the planet was named Pluto, and assigned to the rulership of Scorpio shows the astonishing knowledge of our forebears. They gave us in Key 20 the correct symbolic information. Coffins call to mind death and dead bodies. The skeleton and the name of Key 13 reminds one of death. Here we have death clearly portrayed.

Also Scorpio is a water sign, and these coffins are rising from the water. If you recall the symbols of Tarot Key 2, the High Priestess, which is assigned to subconsciousness, you will remember that a stream of water develops from her robe and flows through all of the various Keys, but is not shown in all of them. Here we see the end of the journey of the

water, which started in the beginnings of manifestation for the development of form. Here we see the sea and every stream and river ends finally in the sea.

This revelation struck me as very interesting because of an experience that I once had. I was questioning the idea of evolution taking place through death. I did not like the idea at all. I was having a running fight with God and the Lords of Karma and whoever else might be responsible. I kept saying, "I cannot see how anything good can come out of anything bad or evil." The idea of death in terms of man against his fellow man was outrageous to me, as it still is. Nevertheless, death is, and I could not understand how it could be. Then, in my experience, I saw without any question that the death of form was the most unimportant of things, merely part of a process that brought all things inevitably to the sea. I even saw this process in terms of the sea. Here, the very thing that bothered me so much was shown as our evolving to a point where we can rise out of our coffins, and the coffins allude to more than what we call physical death.

The principle of death has to do with many things: death to the false personality; death to the patterns, the forms of thinking and feeling that are bound up in the unevolved, the ignorant, and the primitive types of consciousness. We have to die to the old in order to be born into the new, and we never die to the old until we can see that the old really has no place in our lives except as something to be used for evaluation and judgment. In some ways, it is being able to say: "Now I know how to avoid that trap or coffin."

Most of us have a problem in that our consciousness, especially at the emotional level, hangs onto yesterday. It hangs onto the betrayals, the tears, the losses. The patterns of our emotions have a tendency to cling to the unpleasant. Curiously enough, we are more apt to remember very vividly the more unhappy and tragic experiences than we are the lovely, beautiful and ethereal moment. We tend to forget our surges of joy at the sight of a blue sky or the touch of a breeze caressing us, the delight of charming friends, the wonder of kindness, the warmth of a smile. We do not remember these so vividly, most of us; but it is when we have been through tremendous tragedies that suddenly the beauty of a smile or the thoughtful deed of another bursts in upon us as being meaningful.

This release from the coffins has to do with much more than physical death. It is release from our prisons of yesterday, from what we cling to in misinterpretations of the experiences that bind us in negative emotional responses. As an example of these prisons, a man I have known had the habit of relating all the unhappy situations and problems in his life to his experiences with women. In discussing his problems he would often burst out with remarks such as, "You can't trust women," or, "women are interested only in a man's money." "Women don't think their husbands are partners; they think that the partnership exists as far as the man is concerned, but not so far as they are concerned, because they are secretly cheating. Yet they expect the man to hand over everything. That is a woman for you." This was his habitual outlook. Yet, this man was an aspirant; he said that the only thing he cared about was to attain to the love of God, God's love for him. He thought he really meant this, and I suppose that a part of him did.

He was fastened tightly in the coffins of experience, not only those from his childhood in this incarnation, but I am sure that he brought some from his last incarnation over also. Certain experiences in childhood gave him a feeling of insecurity. His soul did

not have enough judgment and enough ability to evaluate, to be able to say, "Yes, I was insecure as a child. That does not mean that all mothers are betrayers. That does not mean that all women are betrayers." Indeed, his mother was not a betrayer at all. He knew this, and was fond of her with one side of his nature, but with the other side of his nature he was in a state of constant suspicion because his mother had been able to leave him alone at night. He would say, "Don't leave me; I am afraid of the dark," when his mother wanted to leave him with his aunt. This meant to him that mothers betrayed or deserted, and therefore, that women betray and desert.

This man is trapped in the coffins of emotional response. Therefore, he is unable to express the forces that a masculine vehicle should be able to express toward the forces of a feminine vehicle. He does everything that he can, subconsciously, to drive women away from him, if he senses any danger of overattachment on his part. The same situation can exist with women toward men.

In this Key, we have a man, a woman, and a child, showing a balanced relationship that has developed. They have risen from their coffins. There is no longer any need for expressing the battle of the sexes. Too few aspirants realize that when they aspire to liberation, when they aspire to the heights, they cannot expect to achieve that supersensory level of awareness, that true knowledge, the true experience of Union with God when they hate half of God.

If this hits home with you, it shows you how completely we immerse ourselves in our coffins. It is not easy to overcome long held patterns. That is why all of the steps are necessary. Yet, over and over, you have seen these two figures paired in the Tarot Keys. You must realize by now that the balancing of the positive and negative poles, the masculine and feminine elements in your life, the development of wholeness within yourself cannot begin to take place unless this balance is expressed in your relationships. If you think that you are balanced within, look without, and see what kind of relationships you have, both with your own sex and with the opposite sex. You will see whether or not you still have work to do. I think that you may be surprised to discover how much work there is to do, because we all carry in conditionings (the coffins) imprisoned bits of our energy.

The human figures are gray, because, in Qabalah, gray is the color that expresses balance and unity. On the Tree of Life, the white of Kether, the First Source, and the black of Binah, the First Form, are balanced in the gray of Chokmah, which symbolizes the out-pouring Force from the First Source that is ensouled in the First Form. Take any pair of complementary colors: white/black give gray; red/green give gray. Complementary colors, opposites, when balanced give gray. Hence, gray has come to be known as the color of wisdom, the Qabalistic name of Chokmah. That is why the Hermit in Key 9 wears gray. When you have wisdom, you have judgment, and without wisdom you can not have judgment.

The gray of the figures indicates that there has been a balancing of the masculine, feminine, positive, negative elements in the nature, so that the relationship of the self to the opposite sex as well as to one's own sex is good, expresses beauty, divinity, power. We waste our power at all times when we are in conflict with ourselves. We waste our power in the battle of the sexes. It is a miracle that God made male and female. It is a miracle that

we have these polarities. This same man of whom I told you, when I asked him what he thought of women said, "Oh, I'm in favor of them. I'm for them." No one is completely fettered. Part of him was able to see this marvel and wonder at it. And it is a marvel and a wonder, because it is through the meetings of the pairs of opposites that all evolution proceeds.

It is through the meetings of the pairs of opposites that we are able to become conscious at all. It is through the pairs of opposites that we continuously have the impact of something that forces us to concentrate, to think, to try to overcome the problems created by the impact. Thereby we grow; we have experience. Pairs of opposites are meant to be complementary. They are meant to love, to revere, to feel the sense of wonder in the opposites.

In Qabalah, the basic idea of creation is that the One, the Indivisible, looks into Itself at a beginning of a cycle of activity, which is called the Beginning of the Whirlings. The first conscious experience is that It looks into Its own nature, and sees Its own nature as being Cosmic Father and Cosmic Mother, and emanates both from Itself. It is the interaction between this Pair that makes for manifestation and the conditions that bring about growth. Even our coffins have value because it is the limitations of the coffins that make us miserable enough to hunt for answers, to search for larger fields of evaluations, until finally we achieve the higher knowledge, complete perception and insight.

The patterns in which the clouds surround this angel show a figure 8, the symbol of eternity. The consciousness depicted is knowledge of being eternal and immortal. The fact that you may have read books on psychical research and accepted the fact that consciousness survives, because of the findings of the researchers, does not mean that you know that you are eternal and immortal, and that you cannot die. In a way, it is almost as though you are whistling in the dark. Any one of us may be firmly convinced, intellectually, that he will not die, and yet we can see that we are not by watching how we react when death comes into our environment, the death of a loved one or the possibility of the death of our own physical vehicle. Our reactions are not compatible with the beliefs that we have proclaimed. This is true even of occultists. This discrepancy arises because we do not really know that we are immortal and eternal. Sometimes even knowing this can be frightening, if one does not know enough.

Knowledge that our understanding of the significance of the coffins and that release from limitations comes from a higher state of consciousness came to me in a strange way. When I was 21 I was in a hospital for a long time with an illness that caused me to experience pain that was beyond description and continuous, never stopping. I had been in this state for three months. I could move nothing but my head. That experience made an atheist of me. I had no belief in anything, I was aware of nothing but pain, the consciousness of pain and the hopelessness of everything as far as I was concerned. All of a sudden I became beginninglessness and endlessness, with never a time that I was not.

This was not a rapturous experience. In fact it was the most hellish experience consciousness could have. In this experience there could be no thought of the pain ending, because there was no end. There could be no consciousness of the time before the pain began, because there was no time. There could be no awareness of anything else, because

there was nothing else. I was all space. All was I. There was nothing else but I, Ann, in a physical body with physical pain.

I had been contemplating suicide seriously. I was waiting only for the physical ability to commit suicide. I was not physically able to do so yet, but I had every intention of so doing. The point of this experience was linked with this Key, because of what it finally brought me in realization, from a later experience on supersensory levels. While I thought of myself as an atheist, and was fixated upon the idea--when you are so fixed in your coffins it takes a great quantity of light to raise you from it--I was deep in my coffin. As far as I was concerned there could be no God because there was no justice in the world. A universe that had no justice certainly could not have a creator, unless that creator was a demon. Since it was ridiculous to say that the creator was a demon I could say only that there was nothing. Everything was an accident, blind chance.

So, being in the physical body, Ann, with physical pain, the first thought that came to me was that I could not commit suicide until all the pain had gone. If I committed suicide while I was in pain, though I did not believe in eternity, I nevertheless did not want to take the chance of my consciousness becoming all space, beginningless, endless, eternal pain. Therefore, I should have to wait before I committed suicide, and see it through. I should have to give time for the pain to work out of the body, and then I could end it. That was the illogical thinking of an illogical 21-year-old.

Later, in further experiences, I realized that the pain that I had experienced could in a sense be called the pain of the world soul, which in another sense is the pain of the crucified Christ. Generic humanity is Christ crucified.

Physical incarnation is a deliberate self-infliction of pain; it is a deliberate pressing of something free, ecstatic, into limitation and painfulness in order to bring about consciously begotten aspects of its own being. The experience I had in the hospital was a partial experience. No doubt my Higher Soul intended it to be in order to stop me cold, because I needed a good fright. Being determined on suicide was not a good feeling, and certainly not in harmony with growth. What I had was a partial experience with continuous pain, which projected me into the level of awareness in which there was nothing but nothingness in terms of manifestation.

Then I realized that only in and through the continuous use of the physical vehicle; only in and through pain, mental, emotional or physical; only in and through the strengthening of our inner being; only as we impinge upon pain and the repercussions of the limitations that we have while in this evolutionary cycle; only through the individual does the pain aspect of God become wholly transmuted to Eternal Rapture. God is of course, Eternal Rapture, but here I am speaking of that portion of the Divine that we call the Christ crucified. The whole story of Jesus the Christ is the manifestation of this basic idea. From this experience I feel that I am now in a better position to understand the significance of pain and the importance of seeing pain as part of the mercy of God, rather than the reverse, because pain drives us toward knowledge of that High Entity, of which we are a part.